CHRISTIAN NEWS FROM ISRAEL

JERUSALEM

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CHRISTIAN NEWS FROM ISRAEL

VOL. VI. No. 3-4

DECEMBER 1955

EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL

MINISTRY OF RELIGIOUS AFFAIRS

JERUSALEM

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CHRONICLE OF EVENTS

HIS BEATITUDE MGR. PAUL-PIERRE MEHOUCHI ENTHRONED AS MARONITE PATRIARCH OF ANTIOCH AND THE WHOLE EAST

On Saturday, May 28th, 1955, Mgr. Silvio Oddi, Archbishop of Messembria, acting as Special Delegate of the See of Rome, announced to the Maronite Bishops, assembled at the Palace of Bkerke, that His Holiness Pope Pius XII had nominated *motu proprio* Mgr. Paul-Pierre Méhouchi, Maronite Bishop of Tyre, to be the successor of the late Mgr. Arida in the Maronite Patriarchal See of Antioch and the Whole East.

This unusual nomination followed a decision, taken by Rome three years ago, to suspend *(pro hac vice)* the privilege enjoyed by the Maronite Synod since 1736 of electing its own patriarch.

The new patriarch was solemnly enthroned by the Synod on June 5th in the presence of Cardinal Ignace Gabriel Tappouni, Syrian Patriarch, and Cardinal Gregory Peter XV Agagianian, Armenian Patriarch, as well as Mgr. Oddi, the Special Delegate of the See of Rome. The ceremony, in accordance with the ancient rite, included the imposition of hands by all members of the Maronite Synod.

Mgr. Paul-Pierre Méhouchi was born 61 years ago in Jezzine (Southern Lebanon). He began his studies in Beirut at the Collège de la Sagesse, and continued them in Rome, at the College of the Cong. De Propaganda Fide, where he was ordained priest in 1917. In 1920 he was invited to take up the post of parish priest in Los Angeles. In 1934 he returned to the Lebanon, where he was elected Bishop of Tyre. (The diocese of Tyre also embraces the Maronite parishes of Israel, which have a population of some two to three thousand souls). In 1948 Mgr. Méhouchi was appointed, by Rome, President of the Apostolic Commission, which for all practical purposes governed the Maronite Church until his accession to the patriarchal throne.

NEW HEAD OF THE RUSSIAN ECCLESIASTICAL MISSION

On May 10th, the Rev. Father Michael Zernov arrived in Israel to take over the post of Director *ad interim* of the Russian Ecclesiastical Mission left vacant by the departure of Archimandrite Polycarp, who had been recalled to Moscow.

Father Zernov, late Superior of the Church of the Sorrowful Mother (Skorbiashchenskaya) in Moscow is assisted by Hegumen Pimen Khmielievsky, former archivist of the Moscow Patriarchate and lecturer in the Moscow Ecclesiastical Seminary and Academy.

PENTECOST

The Day of Pentecost (May 29th) witnessed a large gathering of Catholics of Jerusalem and surroundings, as well as a considerable number of pilgrims from abroad, in the sanctuary of the Dormition on Mount Zion. Pontifical mass was celebrated by His Beatitude Mgr. A. Gori, the Latin Patriarch of Jerusalem.

In the afternoon a group of Franciscans visited the Cenacle.

*

The Orthodox Community celebrated Pentecost (Holy Trinity) on June 5th. Solemn services were held in the churches of Jaffa, Acre, and Nazareth, and especially in Jerusalem. Here the main ceremony was performed in the church of the Russian Ecclesiastical Mission, which was profusely decorated with greenery and flowers. The seven special prayers which are said on that day were recited by the congregation on their knees.

On the following day, the Day of the Holy Ghost, a further ceremony was held in the Russian church. Chief celebrant was His Grace Athenagoras, Greek Orthodox Archbishop of Sebastia, who came for the occasion from the Old City. The Gospel was read in three languages: Slavonic, Greek and Arabic. The attendance included a large number of Russian, Greek, Arab and Coptic clergymen, members of the Jerusalem Patriarchate, Mr. A. N. Abramov, Soviet Ambassador to Israel, Mr. A. S. Vlachos, the Greek Diplomatic Representative, and other members of the Diplomatic Corps, and representatives of the Government and of the municipal authorities. After the liturgy, the congregation, carrying crosses, candles and icons, went in procession around the church. Later, a reception was given by the Russian Ecclesiastical Mission for the guests.

COPTIC CENTENARY

On May 29th the Coptic Community of Jaffa celebrated Ascension. The ceremony was relayed over the Israel Broadcasting Station for the benefit of Copts throughout the country.

On the same occasion, the 100th anniversary of Amba Basilios' appointment to the Archiepiscopal See of Jerusalem was commemorated. Amba Basilios, who was Coptic Archbishop of Jerusalem and the East for some fifty years, was a great fighter for Coptic rights in the Holy Places, and also a great builder. Among other institutions created by him in the Holy Land is the Convent (and the church) of Jaffa, which for many decades was to serve as a hostel for the thousands of Coptic pilgrims who used to arrive every year by sea.

THE ARCHBISHOP OF MARSEILLES IN ISRAEL

On June 5th, His Exc. Mgr. Delay, Archbishop of Marseilles, accompanied by his Vicar-General Mgr. Gross, crossed into Israel via Mandelbaum Gate for a 5-days' tour. He was welcomed by officials of the Ministries of Foreign and Religious Affairs. During his stay in the country, the Archbishop visited the Holy Places and French religious institutions. He was accompanied by Rev. Father Jean-Roger of Notre-Dame de France, Jerusalem.

The Archbishop was very favourably impressed by all that he saw, and, on leaving, he wished "the courageous nation of Israel full success in its magnificent efforts in all domains".

A GUEST FROM SWITZERLAND

On June 10th, Dr. Hans Rinderknecht, Director of the Reformed Centre "Boldern", Mannedorf, Switzerland, and Principal of Christian Educational Courses for Theological Students, arrived in Israel for a fortnight's visit.

Dr. Rinderknecht, who was accompanied by his son and daughter-in-law, evinced interest not only in the Holy Places but also in the achievements of modern Israel, and in particular in the moral and religious problems of the various sections of the population.

PRAYERS AT THE GROTTO OF THE PROPHET ELIJAH

On June 14th, the traditional ceremony, led by the Carmelite Fathers of Haifa, took place in the Cave of Prophet Elijah at the foot of Mount Carmel.

It will be recalled that this cave is sacred to Jews, Christians, and Moslems.

When the Christian party, numbering some 100 souls, reached the place, an attempt was made by a group of zealots to obstruct the entrance to the sanctuary. However, representatives of the Ministry of Religious Affairs who were on the spot intervened and restored order, and the ceremony was thus able to be performed without obstruction.

THE PROVINCIAL OF THE FATHERS OF BETHARRAM IN ISRAEL

On June 20th, the Rev. Father Joseph Mirande, Provincial of the Fathers of Betharram and former Rector of the Patriarchal Seminary in Beth Jalla, arrived in Israel to preach at the yearly Retreat of the Carmelite Sisters in Nazareth. In the course of his stay in the country, the Rev. Father Mirande also visited the Holy Places and inspected the houses of his Congregation.

THE FEAST OF ST. JOHN IN EYN KEREM

On June 24th, a group of Franciscan Fathers crossed from the Old City to celebrate the Feast of St. John in the church of Eyn Kerem. In the absence of the Most Rev. Father Custos, mass was said by the Very Rev. Father Teofilo Bellorini. The attendance included Christian residents of Jerusalem, members of the Consular Corps, and representatives of the local authorities.

*

The Orthodox Community celebrated the Day of St. John on July 7th (24th June, Old Style). The centre of this celebration was the Russian "Gornenski" convent of Eyn Kerem which is inhabited by some 45 Russian nuns. Father Zernov, Head of the Russian Ecclesiastical Mission, performed the liturgy, which was followed by a breakfast offered to all present in the church, and by a solemn procession in which the icon of the Mother of God was carried to the gates of the monastery. According to traditional practice, this icon is transferred on the Day of St. John to Jerusalem and carried back to Eyn Kerem on the Day of the Annunciation.

THE FEAST OF ST. PETER AND ST. PAUL IN JAFFA

The Fast of the Holy Apostles Peter and Paul is celebrated in Israel with particular solemnity in the city of Jaffa.

On June 29th, the Catholics held a ceremony in the Franciscan convent of St. Peter.

On July 12th, the Orthodox celebrated the Feast in the church of the Russian Ecclesiastical Mission in the garden of Abu Kebir. The liturgy was followed by a procession to the Tomb of the Blessed Tabitha.

FIRST ORDINATION OF PRIESTS IN ISRAEL

On June 29th, three Jordanian Arabs — Kamal Bathich, Raouf Najjar and Michel Sabbah — were ordained priests by the Latin Patrarch Mgr. Alberto Gori at the Basilica of Jesus the Adolescent in Nazareth.

The candidates, who had just completed their studies at the Patriarchal Seminary of Bet-Jalla in Jordan, had requested the Israel authorities to permit the ordination ceremony to be held in Nazareth where their families live. Since such ceremonies are occasions for family rejoicing, their request to enter Israel for the purpose was granted.

After their ordination, the new priests assisted the Patriarch in the celebration of mass. When the service was over, close relatives of the new priests came up to the altar and, kneeling there, were the first to receive their blessings. The service was attended by thousands of gaily apparelled Nazareth citizens.

At the conclusion of the ceremony, Mgr. Gori held a reception in honour of the guests, among whom were the Military Governor of the Nazareth area, the Mayor of Nazareth and his Councillors, leaders of the various Christian Communities, and a representative of the Ministry of Religious Affairs.

AUSTRIAN SCHOLARS LECTURE IN ISRAEL

On June 30th, at the invitation of the Hebrew University of Jerusalem. Dr. Kurt Schubert, Lecturer in Oriental Languages at the University of Vienna, delivered in fluent Hebrew a lecture on "The Dead Sea Scrolls and the Sermon on the Mount". The large audience in-

cluded professors, Hebrew scholars, and students of the University. While in Tel Aviv, he spoke on "The Human Image in Judaism". A few days later, another Austrian scholar, Dr. Georg Molin, Lecturer in Ancient History at the University of Graz, spoke in Tel Aviv on "The Origin and History of the Philistines". Both Dr. Schubert and Dr. Molin are prominent in the League for Christian and Jewish Understanding in Austria.

VISIT OF THE CARMELITE SUPERIOR-GENERAL

On July 1st, the Very Rev. Father Anastasios of the Holy Rosary, who had recently been appointed Superior-General of the Order of the Discalced Carmelites, arrived in Israel for a week's stay. He visited the Holy Places and the Carmelite institutions in the country, and while in Jerusalem called on the Ministry of Religious Affairs. In Haifa, the Carmelite Community offered a banquet in his honour which was attended by prominent citizens and representatives of the Government. On July 6th, he unveiled and blessed a statue of Prophet Elijah at the Carmelite Monastery of the "Muhraka".

The Monastery of the "Muhraka" lies on the highest peak of the Carmel range (482 metres). Tradition associates this spot with the encounter between Elijah and the prophets of Baal during the reign of Ahab, about 860 B.C.E.

SWEDISH TOURISTS VISIT ISRAEL

On July 13th, a group of 34 Swedish tourists coming from Egypt and Jordan arrived in Israel via Mandelbaum Gate. The group was headed by Pastor Johnson, a former member of the Swedish Parliament and now Stockholm Town Councillor, who had already been here last year. The party evinced particular interest in Israel's irrigation schemes and tree-planting problems.

CONSECRATION OF AN AUSTRIAN ALTAR IN NAZARETH

On July 18th, an altar dedicated to St. Augustin, which had been sent as a gift by the Austrian "Friends of Maria Taferl", was consecrated in the chapel of the Austrian Hospice in Nazareth. The ceremony took place in the presence of a group of 106 Austrian pilgrims — among them Mgr. Weichselbaum, Pastor of Maria Zell — which

was led by Dr. Koenig, Bishop-Coadjutor of St. Poelten. This was the second group of Austrian pilgrims this year, the first having come on May 3rd under the leadership of Father Sauermann of the General Commissariat for the Holy Land in Vienna.

AN ORTHODOX MIXED ECCLESIASTICAL COURT

On July 18th, His Beatitude Timotheos, Greek Orthodox Patriarch of Jerusalem, informed the Ministry of Religious Affairs that a Mixed Ecclesiastical Court had been recently established by the Patriarchate in Nazareth. The Court is composed as follows: Archimandrite Isidoros, President; Archimandrite Dionysios, Rev. Naim Adiny, Rev. Yousef Dahout, Mr. Yacoub Farah, Mr. Adeeb Hallak, Members; Rev. Giries El-Nimri, Secretary.

THE FIRST ISRAEL DOCTOR *IN UTROQUE*

On July 19th, Don Hanna Kaldany, an Israel Arab, returned to Nazareth after completing his studies in the Lateran Athenaeum, where he received his Doctor's degree *in utroque iure*. The subject of his thesis was "The Internationalization of Jerusalem".

Dr. Kaldany, born in Jerusalem,was ordained in 1945 and after having served for 6 years as parish priest in Jaffa of Galilee, was sent to Rome in 1951. Don Kaldany will now be President of the Latin Ecclesiastical Court in Israel.

DELEGATION OF THE NATIONAL COUNCIL OF CHRISTIANS AND JEWS IN THE HOLY LAND

On July 20th, a delegation of the National Council of Christians and Jews in the United States, headed by Dr. Allen Robinson, arrived in Israel for a seven days' study tour. The party visited the country and its institutions, making contacts with representatives of Israel's social, political and cultural life. While in Jerusalem the members of the delegation were the guests at a reception given in their honour by the Chairman of the Jewish Agency Executive and Mrs. Locker.

WATER FOR THE VILLAGE OF TIRA

On July 21st, fresh drinking water became available for the first time in every home in the Arab village of Tira, when the newly-com-

pleted water installations were formally opened by the Minister of Agriculture, Mr. Peretz Naphtali.

In his opening speech, Mr Naphtali expressed the hope that the water would help the villagers to develop their land and to improve the conditions of the Arab workers. Mr. Barkatt, head of the Arab Department of the Histadrut, said that the installation of the water supply marked the beginning of a series of projects that were being undertaken to raise the standard of life of the Arab Community in this country.

WATER FOR NAZARETH

For the first time in its existence, Nazareth has an adequate water supply. Through the centuries, the women of the town had carried the water long distances in cans and pitchers and buckets, from the one spring in the town and from others in neighbouring villages.

Now a water installation system has been constructed, which pumps the water from the Jezreel valley to an altitude of 500 metres. It cost IL. 250,000, and was financed out of Government development funds. It brings water not only to the rebuilt town wells, but also — for the first time — into every house in the city, at prices not exceeding those paid in other towns. The Municipality is in charge of the distribution and sale of the water to residents, as well as of the maintenance of the installations.

On July 24th, the new water system was inaugurated by Mr. Moshe Sharett, then Prime Minister, at a joyous ceremony attended by more than ten thousand people. Among those present were Arab members of the Knesseth, heads of the Christian communities, the Qadi of Nazareth, members of the Consular Corps from Haifa, Town Councillors of Nazareth, and the Military Governor of Galilee.

Mr. Sharett, in his address, pointed out that the Government, within its overall water project, had devoted special attention to the needs of Nazareth, "this town of historic renown, sacred to the entire Christian world. It is a happy occasion", he said, "to find the inhabitants of the city heaving a great sigh of relief as their toil of drawing and carrying water in buckets comes to an end and the peril of thirst in the years of drought is averted".

The Mayor, Amin Jarjura, voiced the joy of the inhabitants of the town, and their great gratitude to the Government for the assistance

it had extended to the Municipal Council in overcoming the constantly-recurring crises, intensified this year by the drought.

A GUEST FROM CANADA

On July 29th, Prof. Richard Pattee, lecturer on Contemporary History at the Laval University in Quebec, and consultant on International Affairs to the Secretary General of the National Catholic Welfare Service, arrived in Israel through Mandelbaum Gate after an extensive tour of Syria and Jordan.

Prof. Pattee made a stay of ten days in Israel, in the course of which he visited the Holy Places and met representatives of religious and political circles. He evinced particular interest in the moral and religious problems both of the Jewish and of the Christian Communities. While in Haifa and Nazareth, he was received by Archbishop Hakim and Mgr. Vergani.

Prof. Pattee is the author of many works (in Spanish and in English) on Hispanic topics, including the book "This is Spain", and also on contemporary Church history and affairs.

ORTHODOX CELEBRATIONS OF THE FEAST OF ST. ELIJAH

On August 2nd (July 20th, Old Style), the Orthodox Community celebrated the Feast of St. Elijah. The most solemn ceremony was performed in the Russian church on Mount Carmel. The Gospel was read in Slavonic, Greek and Arabic. The attendance included Russians, Greeks, and Arabs.

A NEW FIELD DIRECTOR OF THE AMERICAN FRIENDS' SERVICE COMMITTEE

On August 2nd, Mr. William W. Channel arrived in Israel to replace Miss Catherine Evans as Field Director of the American Friends' Service Committee in this country. The Committee is conducting this year its seventh International Work Camp in Israel. The hundred volunteers of the camp are paving a four kilometre approach road from the Christian and Druze village of Rama in Galilee to the main Acre-Safed highway. The Israelis in the camp include members of the Jewish, Christian, Moslem and Baha'i faiths. (On the "Friends" in Israel see "Christian News from Israel", Vol. V, No. 3-4, pp. 31-33).

AUSTRIAN PILGRIMS

On August 4th, a group of 176 Austrian pilgrims arrived in Israel via Mandelbaum Gate. The party, headed by Mgr. Alois Beck, Professor at the University of Vienna, included clergymen, professors and students of Church history, archaeology and geography of the Holy Land. On their arrival, the pilgrims were greeted by Dr. K. H. Enderl, Austrian Consul General in Israel, and by Government officials; in Tel Aviv they were addressed by an official of the Ministry of Religious Affairs. The party visited Jerusalem, Eyn Kerem, Nazareth, Tiberias and the Hule district, and completed their pilgrimage with a visit to Mount Carmel in Haifa.

A COLOMBIAN WRITER SEES ISRAEL

On August 4th, Professor and Mrs. German Arciniegas, of Colombia, arrived in Israel for a ten days' visit as guests of the Government. During their stay, Professor Arciniegas lectured on life and literature in Latin America. While in the capital, Professor and Mrs. Arciniegas were received by the Prime Minister.

Prof. Arciniegas is lecturer on Spanish and Hispano-American history and literature at Columbia University, New York. He is the author of the well-known "Biografia del Caribe", which has been translated into many languages, and of a work on Amerigo Vespucci.

THE BISHOP OF SUNAYAN (CHINA) VISITS ISRAEL

On August 5th, His Exc. Mgr. Ferdinando Fulgenzio Pasini, Bishop of Sunayan (China), arrived in Israel at the head of a group of pilgrims. The party visited Jerusalem, Nazareth and Galilee, and attended pontifical mass at the Basilica of the Transfiguration on Mount Tabor.

THE FEAST OF ST. NICODEMUS IN RAMLEH

On August 6th, the Greek Orthodox communities of Jaffa, Ramleh and Lydda celebrated the Feast of St. Nicodemus in the church of Ramleh. Rev. Father Gregorios officiated. The attendance included members of the Greek Consulate in Jaffa and representatives of the local authorities.

THE FEAST OF THE TRANSFIGURATION

On August 6th, His Beatitude the Latin Patriarch of Jerusalem celebrated pontifical mass in the Cathedral of the Transfiguration on Mount Tabor. Guests from all parts of the country as well as pilgrims from abroad attended.

The Orthodox Community celebrated Transfiguration on August 19th. Already the day before, large crowds of villagers had gathered around their church on Mount Tabor, where they spent the night and the following day. Among the pilgrims were Father Zernov and other members of the Russian Ecclesiastical Mission.

CHRISTIAN TEACHERS STUDY BIBLE IN ISRAEL

On August 10th, a group of nine members of the New York University's Graduate Professorial Workshop arrived in Israel to attend an intensive course in Hebrew, Bible, and Palestinography. The group included professors of Hebrew, Bible, Religion and Church History. Included in their course was a lecture on the history of the Christian Communities in the Holy Land.

THE DAY OF ST. CLAIRE IN JERUSALEM

On August 12th, the Community of St. Claire in Jerusalem celebrated the Day of the Foundress of their order in their convent. Conventual mass was said early in the morning by Father Terence Kuehn, Patriarchal Vicar of Judaea; Consular mass was celebrated later by Father Jean-Marie Haquette, Custodial Vicar. In the afternoon, Father Haquette delivered a panegyric on the Saint which was followed by the blessing of the Holy Sacrament by Mgr. Silvio Oddi, Apostolic Delegate.

The ceremonies were attended by large groups of Franciscan Fathers from the Old City, who also brought for the occasion their choir from the Convent of St. Saviour.

RUSSIAN NUNS ARRRIVE IN ISRAEL

On August 15th, seven Russian nuns from Moscow arrived in Israel. Accompanied by Father Zernov and other members of the Russian Ecclesiastical Mission, they went on a pilgrimage to the Holy Sites

of Jerusalem, Eyn Kerem, Jaffa, Mount Carmel, Mount Tabor, Kafr Canna, Tiberias, Capernaum, and Magdala. Special prayers and services were held for them in all these places by the priests of the Mission. After the completion of their pilgrimage, the nuns took up residence in the Russian Convent of Eyn Kerem.

COPTS AND ABYSSINIANS CELEBRATE ASSUMPTION

On August 22nd, the Coptic and Ethiopian Communities celebrated Assumption. The Copts performed their ceremonies in their churches of Nazareth and Jaffa. The liturgy sung in the church of Jaffa was relayed by courtesy of the Israel Broadcasting Station.

The Ethiopian Community solemnized the Feast in the church of Qidane Meherat Maryam situated in Debre Gennet. A group of monks from the Old City, as well as local and foreign visitors, attended.

A WEEK OF SOCIAL STUDIES IN NAZARETH

Ou August 22nd, Mgr. A. Vergani, Latin Patriarchal Representative in Israel, opened his third course of Social Studies in Nazareth. The course lasted one week and was attended by 16 participants from all parts of the country. The subject treated this year was: "The Foundations of a new Christian social order" (according to the Encyclical letters "Rerum novarum" of Leo XIII, and "Quadragesimo anno" of Pius XI).

A BISHOP FROM ENGLAND CONTRIBUTES TO THE ISRAEL REFUGEES ABSORPTION FUND

On August 29th, the Rt. Rev. Bishop D. A. Thompson of Felpham, Bognor Regis, arrived in Jerusalem via Mandelbaum Gate. He came to Israel after having made a study of the situation of the refugees in Jordan and the Lebanon. While in this country he devoted considerable time to the study of the ways in which the problem of resettlement of Jewish refugees is handled. Before leaving he donated IL. 150 to the Jewish Agency "for the fund which is helping immigrants to start a new life in the land that Almighty God gave to Abraham and his seed". "And may God guide and help you in your work", he added in his letter; "our prayer for you is Psalm 122.7.".

PROF. E. R. FABREGAT IN ISRAEL

On August 30th, Prof. Enrique Rodriguez Fabregat, Uruguay's Permanent Delegate to the United Nations and former member of UNSCOP, arrived in Israel as a guest of the Government. He stayed here until September 13th. On leaving the country, Prof. Fabregat said that he intended to propose a plan which would ensure freedom of access to religious sites and international supervision of the Holy Places. "When I say supervision, I don't mean only in Israel", he said, "but also in Jordan and any other Arab state which has places of religious significance dear to any religious confession throughout the world."

A NEW SUPERIOR OF THE ASSUMPTIONIST CONGREGATION IN JERUSALEM

On September 2nd, the Rev. Father Lucien-Laurent A.A., formerly Director of the College of Tarbes (France), arrived in Jerusalem to take up the post of Father Superior of the Assumptionist Congregation in Israel. Father Brunet, who had held this post for the previous five years, will now devote his activities to the development and direction of the Hospice of Notre Dame de France.

A MEMORIAL SERVICE FOR THE CHRISTIAN VICTIMS OF THE "EL AL" CRASH

On September 11th, a memorial service for the Christian victims of the El Al plane which was shot down in Bulgaria was held at the Church of St. Pierre de Sion, in the convent of the Fathers of Zion in Jerusalem. High mass was celebrated by Mgr. Vergani, Representative of the Latin Patriarch in Israel, and was followed by a eulogy of the deceased delivered by Father Joseph Stiassny. Among those present were M. Jean Fernand-Laurent, Chargé d'Affaires of the French Embassy, Dr. S. Z. Cahane, Director General of the Ministry of Religious Affairs, and Dr. M. Simon, Chief of Protocol of the Foreign Ministry.

COUNCIL FOR SOCIAL ACTION SEMINAR IN ISRAEL

On September 20th, a travel seminar of 20 members of the Council for Social Action of the U.S.A. arrived in Israel for a study tour after

a visit to Egypt, Lebanon, Syria and Jordan. The party, which included 6 pastors, 4 teachers and 3 executives of the Council, was headed by the latter's Director, Dr. Ray Gibbons. The purpose of this seminar was to obtain a deeper understanding of people and countries, of the problems faced in other parts of the world, and of what is being done to solve these problems. The seminar was particularly interested to find out how religious faith influenced customs, institutions, laws, Government, and industrial and agricultural life, as well as the relations between nations.

A HEBREW UNIVERSITY PROFESSOR AT THE SECOND CONFERENCE OF PATRISTIC STUDIES

On September 23rd, Professor Isaiah Tishby of the Hebrew University read a paper at the second Conference of Patristic Studies in Oxford. Mr. Tishby was not the only Jewish scholar to take part in this Conference: according to the French edition of the "Osservatore Romano" of October 28th, 1955, one third of the 400 participants was composed of "Orthodox, Protestants and Jews". The Jewish contributions were mainly concerned with the reciprocal influences of the Rabbinical and Patristic literatures.

Mr. Tishby, who is Associate Professor of Hebrew Literature at the University, spoke on "Gnostic Doctrines in 16th century Jewish Mysticism". His contention was that the growth of Gnosticism was not necessarily conditioned by the religious and intellectual situation prevailing in the first centuries of the Christian era, for in the Lurian Cabbala the gnostic elements developed without any historical contact with the ancient Gnosis.

THE FEAST OF THE EXALTATION OF THE HOLY CROSS

On September 27th, (September 14th, Old Style), the Orthodox Community of Jerusalem celebrated the Feast of the Exaltation of the Holy Cross in the ancient monastery of the Cross. The liturgy was performed by the Rev. Father Superior Thioktistos Adamakis, assisted by members of the Russian Ecclesiastical Mission. After the liturgy, the rite of the Exaltation of the Cross was performed by the Greek and Russian clergy.

ARMENIAN VISITORS

On September 29th, His Grace Archbishop Yeghishe Derderian, Locum Tenens of the Armenian Patriarch of Jerusalem, arrived in Israel from the Old City. He was accompanied by the Rt. Rev. Tiran Nersoyan, Primate of the Armenian Church of North America, a member of the Confraternity of St. James, and by the Rev. Papken Abadian of Jaffa. Their Graces remained in Israel for five days, touring the country and visiting the Armenian institutions here.

Archbishop Tiran is the author of a translation of and a commentary on the "Divine Liturgy of the Armenian Apostolic Orthodox Church", published in 1950 by the Delphic Press, New York.

A RUSSIAN DISSENTER RECONCILED IN JERUSALEM WITH THE CHURCH OF MOSCOW

On September 29th, the Rev. Vladimir Jankowski, who until recently had been a member of the so-called Anastasian Russian Church depending on the Russian Synod abroad, was readmitted into the fold of the Russian Orthodox Church. The Moscow Patriarch Alexius, having considered his repentance and request to re-enter into communion with the Russian Patriarchal Church, with the consent of Patriarch Timotheos of Jerusalem, empowered Archbishop Benedictos of Tiberias to celebrate the ceremony of re-acceptance, which took place in the church of the Russian Ecclesiastial Mission in Jerusalem. Father Jankowski had hitherto served in Australia. He is to proceed from here to France.

THE NEW ARMENIAN CATHOLICOS OF ECHMIADZIN

On September 30th, the Armenian National Religious Council, composed of 145 representatives of all Armenian dioceses of the Motherland and Diaspora, elected Archbishop Vazken Baldjian to be Patriarch-Catholicos of all Armenians in Holy Echmiadzin.

The anointment and enthronment of His Holiness took place on October 2nd, during a ceremony which was attended by vast numbers of Armenians, who had gathered from all parts of the world. On October 6th, the new Catholicos consecrated seven new bishops, five of whom are members of the Brotherhood of St. James of Jerusalem. On October 8th, he ceremoniously blessed the "Muron", — the Holy

oil which is to be used for the anointment of priests, bishops, patriarchs and the next Catholicos.

Catholicos Vazken I was born in Bucharest in 1908. In 1936, he graduated at the Bucharest University in Philosophy and Literature. In 1943 he was ordained a priest and a year later graduated in Theology. In 1951 he was consecrated Bishop of the Armenian diocese of Roumania, and in 1954 the care of the diocese of Bulgaria was added to his functions. In the same year he was made a Member of the Spiritual Supreme Council of Echmiadzin. His Holiness is the 147th successor of St. Gregory the Illuminator.

SOUTH AMERICAN DIPLOMATS, WRITERS AND SCHOLARS VISIT ISRAEL

Between June and the end of September of this year Israel was visited by a large number of South Americans, distinguished in the diplomatic, academic and literary life of their respective countries. Among them were: His Exc. Telésforo R. Calderón, non-resident Minister of the Dominican Republic in Israel (2.6.55-8.6.55); His Exc. Dr. Ramón Beteta, Ambassador of Mexico in Rome (16.6.55-22.6.55); Dr. José E. Picerno, Argentinian lecturer (15.6.55-4.7.55); Francisco Urrutia, Permanent Representative of Colombia to UN (20.7.55-24.7.55); Dr. Emilio Nuñez Portuondo, Permanent Representative of Cuba to UN (20.7.55.-24.7.55); José Vicente Trujillo, Permanent Representative of Ecuador to UN (10.8.55-18.8.55); José Lins de Rego, Brazilian journalist and writer (10.8.55-19.8.55); Dr. Eduardo Zulueta Angel, Colombian Ambassador to the USA (23.8.55-30.8.55); Prof. Enrique Rodriguez Fabregat, Permanent Delegate of Uruguay to UN (30.8,55-13.9.55); Cuadros Sánchez, Bolivian Minister of Economy (20.9.55-23.9.55); Antezana Paz, President of the Central Bank of Bolivia (20.9.55-23.9.55); Pedro E. Pages, Mexican journalist (22.9.55-29.9.55); Prof. Carlos Martinez Durán, Professor of Pathology and ex-Ambassador of Guatemala to Italy (27.9.55-10.10.55).

VISIT OF THE PRIOR GENERAL OF THE BRETHREN OF ST. JOHN OF GOD

On October 3rd, the Right Reverend Giuseppe Bonardi, Prior General of the Hospital Order of St. John of God, arrived in Israel.

After a stay of four days in the Austrian Hospice of the Brethren of St. John in Nazareth, he crossed to the Old City to visit the Order's institutions situated there.

PRINCESS HELENE DE FRANCE VISITS ISRAEL

On October 9th, Princess Hélène de France, daughter of the Count of Paris (Pretender to the throne of France), arrived in Israel for a week's tour, accompanied by Mlle. Inés Hoppenot. She was received by the French Consul-General and Mme Laforge. After a three days' tour of the capital and the South, during which she visited the Holy Places and a number of modern institutions, the Princess and her friend left for Nazareth, accompanied by Father Carré, O.P. There they withdrew into a convent for a three days' retreat of prayer and meditation. Thereafter they made a pilgrimage on foot to Mount Tabor to attend mass in the church of the Transfiguration on its summit. The Princess left via Haifa on October 16th.

A GREEK ORTHODOX ARCHBISHOP FOR NAZARETH

On October 9th, the Rev. Archimandrite Isidoros, the Greek Orthodox Patriarch's Representative in Nazareth, was consecrated Metropolitan Archbishop of the city of Nazareth. Upon his consecration he was re-appointed Patriarchal Representative in Nazareth and Exarch of Galilee and the shores of Phoenicia. This is the first Greek Orthodox Archbishop to be appointed in Israel. The Communities of Nazareth, Haifa and the villages of Galilee, who had repeatedly petitioned the Patriarch and the Synod for this appointment, welcomed their new Archbishop with joy and enthusiasm.

Archbishop Isidoros was born in Samos in 1913. In 1938 he graduated in Theology at the University of Athens. From 1939 to 1941 he served as an officer with the Greek forces on the Albanian and Macedonian fronts. In 1941 he joined the Brotherhood of the Holy Sepulchre, and in 1945 was made an Archimandrite. A member of the Holy Synod since 1948, he was appointed in 1953 Patriarchal Representative in Nazareth.

REPAIR OF THE DOME OF THE CHURCH OF THE DORMITION

At the end of October, the Public Works Department completed its work of repair to the dome of the Church of the Dormition which had suffered damage during the War of Liberation. The work was carried out at the expense of the Israel Government in accordance with the terms of the Agreement between the Government of Israel and the Government of the Federal Republic of Germany concerning properties situated in this country and registered in the name of the Archiepiscopal See of Cologne.

MGR. D. ENRICI APPOINTED INTERNUNTIUS IN INDONESIA

On November 1st, Mgr. Domenico Enrici, former Secretary to the Apostolic Delegation to the Holy Land, was consecrated Archbishop and appointed Internuntius in Indonesia. Mgr. Enrici, who had been in Jerusalem from 1949 to 1953, was subsequently chargé d'affaires in Djakarta in lieu of Mgr. Jonghe d'Ardoye on the latter's appointment as Internuntius in Egypt.

A VISITOR FROM SWEDEN

On November 13th, the Rt. Rev. Dr. Torsten Ysander, Bishop of Linkoeping (Sweden), accompanied by his wife and daughter, arrived in Israel after an extensive tour of the Lebanon and Jordan. Dr. Ysander, who is Chairman of the Board of the Swedish Theological Institute, stayed here for five weeks, touring the country and visiting its institutions. Whilst giving particular attention to the religious and ethical aspects of Israel life, he also evinced great interest in the social and constructive achievements of the past eight years. While in Jerusalem he was received by Mr. Sprinzak, Speaker of the Knesset, and was the guest of honour at receptions given by the Swedish Theological Institute and by Dr. Nebenzahl, Honorary Consul of Sweden.

Bishop Ysander is the author of numerous works on Theology and Church history as well as on certain aspects of Jewish religious and spiritual life. Among the latter may be mentioned his "Studies on the Hassidism of the Baal Shem Tov".

ST. GEORGE'S DAY IN LYDDA

On November 16th, (November 3rd, Old Style), the Orthodox Church in Israel celebrated the Day of St. George in the church of St. George in Lydda. His Grace Archbishop Isidoros, who had come for the occasion from Nazareth, conducted the ceremony, assisted by several members of the Greek and Russian clergy. The exceptionally large congregation included Mr. A. Vlachos, Diplomatic Representative of Greece, clergy of the Eastern Orthodox churches, and Government officials. The ceremony was followed by a reception, in the course of which the local community welcomed their newly consecrated Archbishop, and by a luncheon given in his honour at the Greek-Orthodox Monastery of Ramleh.

SETTLEMENT OF ROMAN CATHOLIC CLAIMS FOR WAR DAMAGES

On November 16th, the Ministry of Religious Affairs handed to Mgr. Vergani, Latin Patriarchal Representative in Israel, a cheque for IL. 13,000 in final settlement of war damages. By this payment all outstanding claims of the Roman Catholic Church in Israel for compensation to Latin religious institutions occupied during the war, and already returned to their owners, were settled.

In his letter of November 16th to the Minister of Religious Affairs, Mgr. Vergani says: "I desire to discharge the very pleasant duty of thanking your Ministry for the constant assistance which it gave us in the settlement of the various questions outstanding between the Latin (Roman Catholic) Church and the State of Israel within the latter's territory. . . . . I wish, through you, to express our thanks for the goodwill, co-operative spirit and efficiency displayed by the Insurance and Claims Department of the Ministry of Defence. I must refer with especial appreciation and gratitude to Dr. P. Colbi, Director of your Department for Christian Communities, whose personal efforts and zealous labours for the attainment of a satisfactory solution of these difficult problems have been beyond all praise."

THE CHURCH OF SCOTLAND EXEMPTED FROM LAND REGISTRY FEES

On November 18th, the Minister of Finance, at the recommendation of the Ministry of Religious Affairs, agreed to exempt the Church

of Scotland from paying Land Registry fees for the transfer of its properties to its newly constituted body.

The Church of Scotland has for many years held properties in Israel, consisting of schools, hospitals, ecclesiastical buildings, etc., used for religious and charitable purposes. The former United Free Church of Scotland also held similar properties in Israel. The two churches, however, were united on October 2nd, 1929, under the name of "the Church of Scotland", and their properties now belong to this new body. Certain of these properties were hitherto registered under the name of "the United Free Church of Scotland"; others were entered under the names of various institutions, or in the names of the individual trustees *ex officiis*. As this situation was felt to be unsatisfactory, the Church expressed its desire to regularize the position by having the titles of all these properties registered under the name of a body known as the "Church of Scotland Trust" incorporated in Great Britain. Normally such a transfer would involve payment of Land Registry fees amounting to 7% of the value of the properties in question — "a sum which", the Church Representative said, "it would be quite impossible to pay". Since the Trust was recognized in Israel as a charitable trust, the Church requested that the properties be dealt with under the provisions of the Charitable Trust Ordinance 1924-1925, which is still in force in Israel. This request was granted.

FEAST OF ST. MICHAEL AND ST. GABRIEL

On November 21st (November 8th, Old Style) the Greek Orthodox Community celebrated the Feast of St. Michael and St. Gabriel. The chief ceremony took place in Jaffa in the church of St. Michael. His Grace Isidoros, Primate of Nazareth, officiated, assisted by members of the Greek and Russian clergy. The Gospel was read in Greek, Slavonic, and Arabic. Among those present were Mr. A. Vlachos, Diplomatic Representative of Greece, Mrs. Nicholls, wife of the British Ambassador to Israel, and other members of the Diplomatic Corps, as well as representatives of the Israel authorities. The ceremony was followed by a reception in the Greek Orthodox convent and a luncheon offered by Mr. Y. Hanania, President of the Greek Orthodox Welfare Society in Jaffa.

MGR. HAKIM'S SACERDOTAL SILVER JUBILEE

On November 22nd, at a festive gathering in Haifa, His Exc. Mgr. George Hakim, Greek Catholic Archbishop of Haifa, Acre and Galilee, received the insignia of Officier de la Légion d'Honneur on the occasion of the 25th anniversary of his ordination. In presenting the decoration to him, His Exc. M. Gilbert, French Ambassador to Israel, paid tribute to the Archbishop's friendship to France, a country which had always shown great interest in the welfare of the Christians in the Near East. In his reply, Mgr. Hakim said that the Christian minorities in this part of the world had always looked to France as their defender and protector, and that although they no longer needed French protection in the State of Israel, where complete religious freedom prevailed, they nevertheless were still bound by many cultural ties to France. Mgr. Hakim also said that he had received a letter of congratulation from the Israel Prime Minister; and he ended his address with the toast "Long live France, long live Israel".

The last speaker at the gathering, Dr. S. Colbi, of the Ministry of Religious Affairs, congratulated the Archbishop on the progress achieved by his Community since the establishment of the State of Israel, and presented him with a silver-bound Jerusalem Bible.

Among those present at the ceremony were Mgr. Michael Assaf, Greek Catholic Archbishop of Amman, Mgr. Abu Sada, Greek Catholic Patriarchal Vicar of Jerusalem (Old City), Archbishop Isidoros, Greek Orthodox Metropolitan of Nazareth, Mgr. Vergani, Latin Patriarchal Vicar in Israel, and Mr. B. Shitreet, Israel Minister of Police. The function was also attended by many members of the Consular Corps of Haifa, clergymen and Government officials.

TWENTY FIFTH ANNIVERSARY OF ST. ANDREW'S CHURCH OF SCOTLAND, JERUSALEM

On November 27th, a special service was held in the Scots Memorial Church in Jerusalem to celebrate the twenty-fifth anniversary of the opening and dedication of the church.

The service was conducted by the recently appointed minister, the Rev. W. Gardiner Scott, M.A. Preaching from the text, "What mean these stones?" (Joshua 4), the preacher reminded those present that the stones of the church in which they were now present were a national memorial built by the people of Scotland, rich and poor alike, to

commemorate a great deliverance and a mighty sacrifice. The deliverance was the liberation of Jerusalem in 1917 by General Allenby and the sacrifice was that of the men from all parts of Scotland who fell fighting in the campaigns in the waterless deserts of Gaza and on the barren slopes of the Judean hills.

Among those who were present at the service was the British Consul General, Mr. Whiteley, Bishop Ysander of the Lutheran Church in Sweden, representatives of the Eastern, the Anglican, the Dutch Reformed and the Danish Lutheran Churches, as well as representatives of the Ministry of Religious Affairs and the Municipality of Jerusalem.

After the service a reception was given in the Hospice at which the Rev. and Mrs. Gardiner Scott welcomed the guests.

A SCHOLARSHIP FOR AN ARAB STUDENT AT THE HEBREW UNIVERSITY

A Judah Magnes Scholarship for an Arab student at the Hebrew University, studying in the fields of education, medicine or agriculture, has been established by the Judah L. Magnes Foundation, Inc., in the U.S. The scholarship, which is of the value of $ 450 a year, is tenable for two years, and is designed to help an Arab student who normally would not have the financial means of attending the University.

The scholarship is a tribute to the spirit of Dr. Judah Magnes, first President of the Hebrew University, who always advocated friendship and collaboration with the Arabs in this country and abroad.

THE METROPOLITAN OF NAZARETH RECEIVED BY THE PRESIDENT

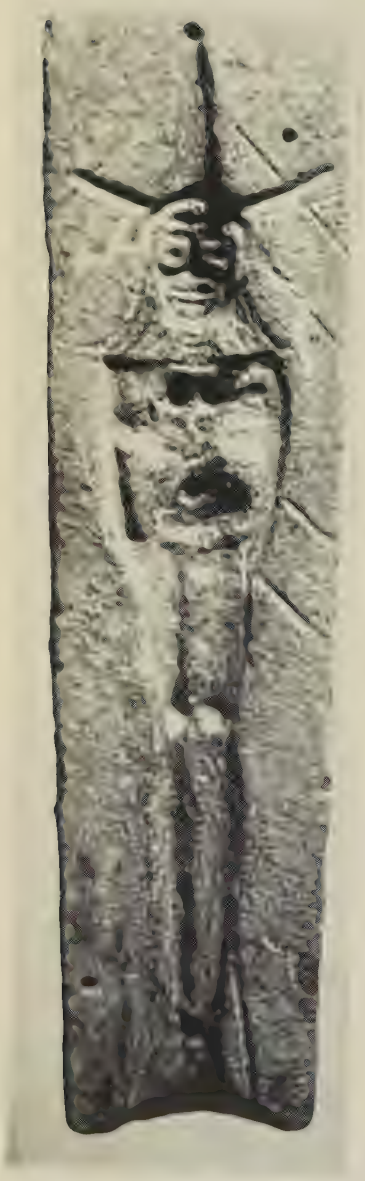
On December 6th, His Grace Archbishop Isidoros, Metropolitan of Nazareth and Exarch of the Greek Orthodox Patriarchate of Jerusalem in Israel, was received by His Excellency the President of the State of Israel.

On the same day, His Grace was also received by the Minister of Religious Affairs and by the Speaker of the Knesset. In the evening he was the guest at a reception given in his honour by the Counsellor on Christian Affairs and Mrs. Wardi.

On the following day, His Grace called on the Mayor of Jerusalem, Mr. G. Agron, and the District Commissioner, Mr. S. B. Yeshaya. He concluded his stay in the capital with a visit to the Hebrew University, where he was received by the President, Prof. Mazar.

Pattern of the mosaic floor outside the city wall at Caesarea. (Mr. S. Yeivin)

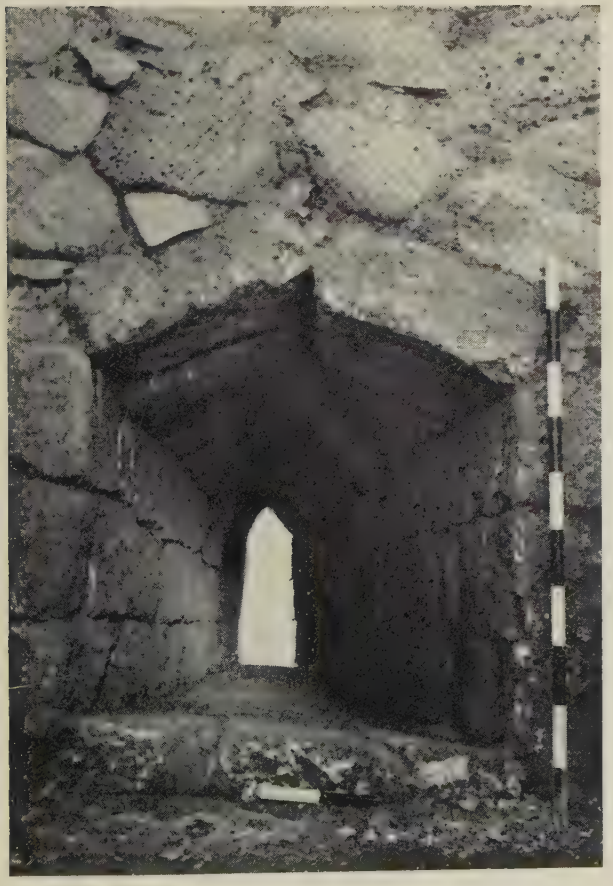
Beads from Nahariya. (Mr. M. Dothan)



Stone mould of the naked goddess. (Mr. M. Dothan)

Metal cast of the goddess made now. (Mr. M. Dothan)

Southern Wall of Hellenistic Period at Bet-Yerah. View inside the city looking south.
(Mr. P. Bar-Adon)



The postern gate (?) and passage leading to it, cut through an earlier mud-brick wall. Fortification of the Hellenistic Period. View from inside the city (Bet-Yerah) looking south.
(Mr. P. Bar-Adon)

Mosaic Floor of the Church at Shavey Zion. (*Mr. M. Prausnitz*)

Mosaic floor of the public building at Shavey Zion (*Mr. M. Prausnitz*)

Glass vessels from Azor. (*Mr. M. Dothan*)

PRACTICAL CHRISTIANITY -

From an address delivered by Rev. WILLIAM HULL of the Zion Christian Mission in Jerusalem at the Christmas Carol Service of the Protestant Christian Community held at the Y.M.C.A. Auditorium on Saturday, December 24th.

Rev. William Hull began his address by an elaborate restatement of the fundamentals of Christianity and the true standard of Christian life as taught in the Gospels. From this he proceeded to deal with practical Christianity in action. He gave a brief historical review of early Christianity, of the development of the Christian faith through the ages, and of Chrisitanity as it is today, with special reference to the people of Israel. In judging the Christian religion, he said, the world was influenced pre-eminently by the deeds — the actions and omissions of the Christian nations, governments and leaders. He then proceeded as follows:

"What must a heathen nation think when looking upon Christian nations who are in conflict with one another, or groups of Christian nations at war with other groups of Christian peoples? It makes little impression on the heathen when they are told that these nations are not truly Christian. They see churches and people having a form of Godliness. To them this is Christianity.

"What did a Jew think, ten or twenty years ago, when he found himself in those dread German concentration camps? He had lived all his life among his German neighbours. They were Christians. Germany was a Christian nation. Now that Christian nation made him suffer hunger, degradation, forced labour, torture of body and mind. All these sadistic acts were committed by people he knew as Christians. In the end he, with six million other Jews, was done to death. Many died in agony; many were tortured to death. Six million Jews fell victims to the cruelties of one of the leading nations of Christendom while other Christian nations stood by and did nothing about it.

"What must non-Christian nations have thought, at the time of the Munich appeasement, of Christian nations, in honour and by treaty

bound to defend each other? Honour demanded an unhesitant, firm declaration of loyalty and faith. Expediency said: "Give him a little and he will be satisfied". But expediency erred and all Czechoslovakia, a Christian nation, was sacrificed and other Christian nations scarcely shed a tear. It was this bitter experience which sowed in the hearts of the Czech people that distrust of western nations which after the Second World War drove them into the hands of the Communists.

"What must the people of Israel think when it sees these same Christian nations attempting a Middle East Munich in which Israel is to be sacrificed? A crisis has suddenly arisen. The Communist bloc is supplying arms on a grand scale to Egypt. Immediately the Christian nations scurry for shelter. They flatter and fawn and agree to toss Israel to the wolves, to satisfy their hunger. "Let Israel give some of her territory here, there or everywhere. And if in the process Israel is weakened and overrun and finally eliminated, what matter? Is Israel more important than Czechoslovakia was seventeen years ago?"

"What are the Jews of the world to think of this betrayal of faith? How can they reconcile the Sermon on the Mount with the action of Christian nations in the Middle East?"

Mr. Hull continued: "As Christians we are witnesses for the Lord. But we are not only to witness. We are also being witnessed by others who judge our religion by what we are and what we do.

"What does a man outside the fold of Christendom see in Christianity today? *Everything but Christ.* For what today presents itself as Christianity is not Christianity.

"A Christianity without Christ is an empty evil shell.

"A Christianity without Christian principles is a sham.

"A Christianity without love, compassion and honour is a mockery of Jesus' life and sacrifice.

"It is time for evil, sham and mockery to be uncovered. It is time for truth and righteousness to rise up in Christian nations.

"Thousands of years ago, a king called for Balaam to come and to curse Israel. 'Curse me this people', he said. But Balaam replied: 'How shall I curse whom God hath not cursed?.... Behold I have received commandment to bless: and He hath blessed; and I cannot reverse it'. It did not matter to King Balak whether he voided God's word or defied His plans for this world and its people. I am reminded of a suggestion reported to have been made some time ago by a Christian

minister formerly resident in Jerusalem and well-known for his anti-Jewish feelings. He declared that there was no more hateful word to Arab ears than 'Zion' and that sixty-one Psalms were vitiated because of their association with this word. He therefore, proposed that all reference to Zion, to the God of Israel, to the House of Jacob, and to any disparagement of Egypt, should be cut out of the Old Testament in order to make Christianity more acceptable to Arab converts in the Middle East.

"He would mutilate the Bible and eliminate part of it to satisfy his animosities under the guise of winning Arabs to Christ. I do not believe that Arabs want a mutilated Bible nor an amputated Christ. Neither do I believe that the Arab states would be satisfied by the mere reduction of the territory of the State of Israel. It would only be another Munich agreement with all the dangers and threats inherent in it."

In conclusion Mr. Hull said: "This is not a time to mutilate or to destroy. It is a time to heal and to build. It is a time for truth and righteousness to rise up in Christian nations. It should be remembered that Jesus said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me'. The present condition of the world does not reflect the failure of Christ. It is Christendom which has failed to reveal and to live a true Christ and true Christianity.

"The time has come for Christians to speak out and to shame the Christian nations and their leaders. Let their voices reach to the innermost councils of the Christian nations. Let them wake up and realize the dread thing that is facing them. The State of Israel has become a home and a refuge to the survivors of Hitler's murderous campaign against the Jewish people in Europe and to Jews from other lands where hatred and persecution of the Jew still prevail. How can truly Christian nations permit that sacred work of reconstruction and rehabilitation of the people of Israel in the ancient land of their fathers to be sacrificed on the altar of political expediency? For it is time, now, as never before, for Christian nations to practice a practical Christianity and in doing so to reveal Christ and true Christianity to the World."

RESULTS OF THE EXCAVATIONS AT THE SANCTUARY OF THE ANNUNCIATION IN NAZARETH

By FATHER BELLARMINO BAGATTI, O.F.M.
Director of Excavations

The excavations undertaken by the Custody of the Holy Land, as a preliminary to the erection of the new sanctuary, are now almost completed. One can therefore sum up the historical and religious data which they have yielded. In so doing I shall follow the lines of my article in Liber Annuus V, published by the Studium Biblicum Franciscanum, in which the subject is treated more fully.

When the excavations began, the site was nothing but a shapeless mass of ruins and structures in which the ancient portions were completely or partly hidden by other structures of more recent origin. No wonder, therefore, that the few ancient remains still visible did not appear in their true light. It was necessary first to remove the superstructures, and then to uncover the ancient remains, in order to understand their nature.

The first task was to remove the church which was built in great haste in 1730 and then enlarged in 1877, and which occupied the main part of the site connected with the tradition of the Annunciation. The work of demolition started in January and was finished in March. More than 100 workers were engaged in it daily. By March the excavations proper were begun, and were continued until bedrock was reached.

North of the Sanctuary, where in the times of the Crusaders the Bishops' Palace, and later the Franciscan Convent, stood, a rocky zone was uncovered, and was found to be honeycombed with chambers serving various purposes: receptacles for keeping grain, wine and oil presses, cells for the conservation of the large jars containing these products, cisterns of various shapes, caves, mural remains with some indications of objects such as kilns, etc. Most of these chambers had been filled in at the period of the Crusaders, when the place was levelled for the purpose of erecting the large palace. As a result, many pieces of pottery were uncovered, which revealed the periods to which these

chambers belonged and the use to which they were put. A number of bowls and jars, for instance, seem to indicate the iron age; some fragments of pots and vases, the Hellenistic period. But most of the remains are of the Roman and Byzantine periods. Among the objects whose period is well established are a few pots with angulate shoulders and lamps with tongues like spouts which are usually classified by archaeologists as "Herodian". All these various discoveries undoubtedly point to the fact that the place must have been inhabited uninterruptedly from the iron age to our own day.

The chambers, and the nature of the objects found there, indicate an agricultural village, pursuing an unpretentious though comfortable way of life.

The excavations to the south of the traditional grotto have brought to light a Byzantine church which, at least in its last period, had three naves, whose mosaic pavements, however, were found to be at three different levels. The walls are built of finely hewn square stones and the pavements are made of tesserae in three colours, the oldest being decorated with geometrical designs. In some of them are found crosses of various shapes in relief; in others, although decorated with the same motifs, the crosses are not in relief. From this the conclusion may perhaps be drawn, as in the case of Evron, that the mosaic decoration dates back to about the year 427 of our era. An inscription, which was already known before the excavation, mentions the Jerusalem Deacon Conon as the benefactor at whose expense the undertaking was carried out.

Among the archaeological remains found in the neighbourhood of the place but belonging to the Byzantine Church are Corinthian capitals with lightly engraved leaves, and granite columns and pulvins ornamented with crosses engraved or in relief.

Older structures, partly consisting of caves which were sacrificed for the erection of the Byzantine church, had existed at the spot.

One of the chambers situated west of the traditional grotto, but on the same level, reveals a close analogy with the latter by its position and by the little staircase cut in the rock which led underground from the southern part. Fragments of Herodian lamps were found on the threshold, establishing the fact that this chamber had already been used from that period until the erection of the atrium which closed it for ever.

On the south side of the Byzantine church, chambers paved with mosaics in geometrical design were found.

The mediaeval church built by the Crusaders upon their arrival in 1099 was already known before the present excavations, thanks to the work of Brother Benedict Vlamik and Father Prosper Viaud. Several new features came to light, however, which enable us to clarify some points, such as the disposition of the pillars, the aspect of the southern walls, etc. Many sculptural details, though damaged, have also come to light, some of them bearing human figures. We can draw the conclusion that this basilica was one of the most ornate and elegant churches built by the Crusaders in the East.

A fragment of an inscription in uncial characters was found, which, taken together with previously known fragments, yields the following text: *"Ancilla Domini.... concepit de spiritu sancto"*.

The results of the excavations are in perfect agreement with the few literary texts relating to these places which are readily to be found in the "Enchiridion Locorum Sanctorum" of Father D. Baldi (2nd edition, Jerusalem, 1955, pp. 1-43). For instance, the description by the Anonymous of Placentia, who visited the country in 570: "The province resembles a paradise, it produces corn and cereals like Egypt, though in lesser quantity, but is superior to Egypt for its wine, oil, and apples. Its millet reaches a very unusual height, growing taller than a man", has always seemed much exaggerated. Now, however, when one is confronted with so many grain repositories and remains of store rooms, it seems quite plausible. The fact which emerges from the excavations, that the village was built upon a rocky peak, might explain why — as Arculf, who visited the country in 607 remarks — Nazareth never had city walls: it could defend itself without them.

It is not the function of the excavations to determine how the tradition was preserved before the erection of the sanctuary. This is known from other sources: especially from the fact of the continuous presence of Christians on the spot. The martyr Conon, for instance, when apprehended in Pamphylia under Decius in 249, declared that he was from Nazareth and that he had inherited his Christian religion from his ancestors. This shows that Christians continued to live in Nazareth after the second Jewish War when the Jews ruled in Galilee. This can also be inferred from various transfers of property, and from the obvious desire of the Christians to cherish a place, however

humble, which represented in their eyes the place where one of the principal mysteries of their faith was enacted.

The wish to maintain services in the traditional grotto has prevented the completion of the excavations in the most vital parts of the site. However, as soon as a suitable stage in the building of the new sanctuary will have been reached, the excavations will be resumed there also. It will then be possible to offer the public the complete results of the excavations in a special volume to be published by the Studium Biblicum Franciscanum, in which students will be offered accurate descriptions abundantly illustrated.

ARCHAEOLOGICAL ACTIVITIES IN ISRAEL IN 1955

By J. LEIBOVITCH
Department of Antiquities, Jerusalem

In the Jerusalem Zone

While digging for the laying of drainage pipes at Katamon (in Jerusalem) the workmen came across an opening of a cave. Investigations by the Department of Antiquities led to the conclusion that it was a rock-cut burial place dating approximately to the end of the period of the Second Temple. From the entrance chamber, access was gained to the main burial chamber, which contained part of a carved lid of a stone sarcophagus, and through openings in three of the walls three small burial chambers were accessible. These contained burial benches over rock-cut ossuaries. Mr. Izhak Ben-Zvi, the President of Israel, visited the burial-cave accompanied by members of the staff of the Department of Antiquities. The Amidar Company, who are building houses there, agreed to change the line of the drainage system, so as to enable the Department to render this monument accessible to the public.

Along the Coastal Line

Mr. S. Yeivin, Director General of the Antiquities Department, has begun this year his third season of excavations at Caesarea. Work was carried on in the direction of preceding excavations extending to

the south and to the east. Outside the city wall, where a mosaic had been discovered some years ago, the entire mosaic floor has been cleared. The present excavations have shown that the building containing the mosaic floor was a church of the Vth-VIth century C.E. The pattern is composed of interlaced circles each containing a different bird or animal. The fragment reproduced here is a flamingo.

In Hameginim Street, Haifa, where pipes for drainage were being laid, a number of tombs were accidentally found. Dr. Z. Goldmann was engaged in excavating them on behalf of the Antiquities Department, while the Haifa Municipality provided the labour. A large rock-cut tomb was examined and found to contain pottery, glazed ware and glass vessels dating to the VIIIth-IX century C.E.

In the process of building an internal road in a housing area at Tirat Hacarmel, workmen of the Ministry of Labour came across rock-cut burial caves. The Department of Antiquities cleared two of them, which contained pottery, sarcophagi and sherds belonging to the late Byzantine period.

When a ditch was dug for the Amidar housing development scheme north of Akko, near the abandoned village of Menshiyya, a number of graves was found. Mr. S. Levy excavated there on behalf of the Department of Antiquities, with the financial assistance of the Municipality. A number of Roman tombs were cleared and a pottery sarcophagus was found. In the ditch dug for the water pipe, pottery vessels belonging to the late Bronze Age (1550-1200 B.C.E.) were found, some of which were in ancient times imported from Cyprus.

Excavations were this year concluded at Nahariya by Mr. Moshé Dothan of the Department of Antiquities. Besides the problems he solved as to the relationship between temple and high-place, and the reason for the choice of the spot for the erection of the high-place, a number of interesting finds were made during the season. Several figurines of goddesses and a stone mould for casting a metal figurine were found. This mould was in the shape of a naked goddess with a pointed headdress and horns which were probably bent forward after casting, long hair, the diadem on the forehead and three rows of beads around the neck. A number of miniature pots, rings, bracelets, bronze and silver toggle pins, beads and an amethyst scarab, etc., were among the finds. Mr. Dothan also investigated as to which people worshipped in this temple. The erection complex coincides with the beginning of

the Hyksos rule, and certain facts in the cult ritual and the art of Nahariya may be connected with the Hyksos rule. Mr. M. Dothan was assisted by Mr. S. Levy and the Misses S. Barkai and P. Beck. Mr. E. Dunayesky was architect of the expedition and prepared all the plans.

In the Central Zone

At Azor, on the main road between Tel-Aviv and Jerusalem, a burial cave was uncovered during levelling operations. Mr. Moshé Dothan conducted an excavation there on behalf of the Antiquities Department, assisted by Miss S. Barkai, Mr. S. Nachmani and the surveyor Mr. S. Moskovitz. The burial cave is of the "khokhim" type, and contained funerary material of the period of the end of the Second Temple such as pottery and glass vessels (many of which were intact), metal and glass jewellery, jars, cooking pots, juglets and lamps of the type known as Herodian, etc.

In the south-eastern part of Holon, where operations preparatory to building were being carried out, an ancient site, previously unknown, was discovered. Some building remains are visible, and the numerous sherds scattered about on the surface point to the Bronze Age (3rd to 2nd millenia B.C.E.). Nearby are traces of a settlement of the Hellenistic period.

In the Northern Zone

Mr. Raphael Giv'on, belonging to the "Friends of Antiquities" Association, brought to the Jerusalem Museum a tablet of baked clay which had been found by the herdsman Moshé of the Qibbutz of Megiddo, and which was by chance lying at the surface among the débris accumulated by the archaeologists of the Oriental Institute of Chicago during the excavation seasons of 1928-38. The cuneiform text inscribed on it proved to be a fragment of the Gilgamesh epos. This tablet will be published by Mr. S. Levy of the Antiquities Department in collaboration with Prof. A. Goetze.

At S'de Eliyahu, Mr. S. Goldschmidt, a member of the Qibbutz, carried out a brief excavation in the fields of the Qibbutz on behalf of the Antiquities Department. He found remains of a Chalcolithic settlement.

Mr. Nehemia Zori excavated a Tell near the fish ponds of Eyn Hanatziv on behalf of the Antiquities Department, where a number of pottery lamps had been found accidentally. He uncovered an ancient industrial centre. Five moulds of lamps were discovered, including one with a Samaritan inscription, and a potter's wheel. The settlement is to be dated to the VIth century C.E.

In the Qibbutz Alumot (Jordan Valley) there are ruins called Khirbet Sheykh 'Ali, where a great number of prehistoric finds were collected by members of the Qibbutz. Mr. Moshé Prausnitz of the Antiquities Department excavated the site in consultation with Dr. Stekelis of the Hebrew University, assisted by Misses E. Yeivin, N. Zirin and T. Yisraeli, students of the Hebrew University. After removing the early Arab level they cleared two phases of Chalcolithic level, and reached the third one. A Chalcolithic site of a house composed of three rooms and a courtyard was excavated. The building had pebble floors and various foundations of storage bins, a grain silo and a triangular base for a post supporting the roof. The sherds collected prove that the last phase was contemporary with and prior to Bet-She'an levels XVI-XV. The flint tools of the third phase are related to the neolithic industries known from Jericho and to a lesser extent from Sha'ar Haggolan.

On the Tell of Bet Yerah soundings were carried out for the Antiquities Department by Mr. P. Bar-Adon, assisted by Miss T. Krugliak and Miss U. Elam, both students of the University, and the surveyor Mr. S. Moskovitz. This season's work tried to clarify the relationship between various parts of the fortified city wall discovered during the previous seasons. A section was dug in the south-western part of this wall, and pottery of the Persian period was found under its foundation. This was confirmed by the examination of the floor levels in the Hellenistic towers of the wall. The length of the fortified city wall was definitely established during this season. It runs on the south and west sides of the Tell, opposite the old bed of the Jordan, over a length of 1600 metres. In the Hellenistic period, Ptolemy II rebuilt this town and called it after his sister Philoteria (283-246 B.C.E.), and Alexander Jannaeus conquered it (83-80 B.C.E.) and annexed it at the Hasmonean Kingdom.

In addition, a number of soundings were made in various parts of the Tell to determine the sequence of the strata and the extent

of the different settlement levels. Near 'Ohalo', where the eastern slope of the Tell descends to the Sea of Galilee, pottery was found of the transition period between the Chalcolithic and the early Bronze Ages. In this part, across the road to the west, was uncovered the continuation of the Roman-Byzantine water pipe, which was fed by the aqueduct running from the springs of Nahal Yavniel to Tiberias.

In the area of the Degania 'A' school buildings, a number of graves were found to contain Hellenistic funerary equipment.

Mr. S. Goldschmidt carried out trial excavations on behalf of the Department of Antiquities of Tell Abu Faraj near Tirat Zvi, where remains of ancient buildings had been discovered. He uncovered part of the foundations of a rectangular building with a mosaic floor where a seven-branched "menora" was inset in a geometrically patterned design. The mosaic has been removed to the museum at Jerusalem.

Ancient remains had been discovered by Mr. Paltiel of the Qibbutz Eyn Hanatziv on the eastern slope of the Tell on which is situated the abandoned village of Farwana. Mr. Nehemia Zori carried out excavations there for the Department of Antiquities. An ancient workshop containing three potter's kilns dating to the Vth-VIth century C.E. was found. Dr. H. Heimann of the Technion (Haifa) has kindly agreed to supply information on the technical process followed in using these ancient kilns.

Dr. M. Stekelis, of the Prehistoric Department of the Hebrew University, has resumed work at the Oren cave in the vicinity of Atlit. The excavations were undertaken jointly by the Department of Antiquities and the Hebrew University.

Mr. Moshé Prausnitz of the Department of Antiquities excavated the structure and the mosaic floors of an early Christian church and another public building discovered on the coast line within the boundaries of the new settlement of Shavey Zion. The church was a rectangular building composed of a central nave and northern and southern aisles. The mosaics show very fine workmanship, with two crosses inset in front of the apsis. It seems that the church is to be dated to about the end of the IVth century C.E.

Dr. N. Avigad conducted an excavation season at Bet She'arim, assisted by Mr. J. Algavish, Mr. M. Joffe and some students of the University, on behalf of the Israel Exploration Society and the University. Funds were provided by various Societies in Israel and abroad.

The Ministry of Labour supplied the labourers during the first five weeks of the excavation. On the south-western side of the hill a wall, about 40 metres long, was found. It was known, after the investigations of Prof. Mazar in 1940, that this was one of the walls belonging to a public building. On the north-western slope of the hill three series of burial-places were found. One of them, according to its structure and plan, dates to the period of the Second Temple. The second series contained a court and three chambers with burial-places bearing seven funerary inscriptions in Greek. The third series was found with the entrance surface demolished. From its remains it can be inferred that it was of a rich architecture. It is the most important ever found at Beth-Shearim. It contains several chambers, two of which are each 50 metres long. These chambers contained stone sarcophagi, which number about a hundred, most of them decorated with reliefs. Some of them were plundered. Many of them carried Hebrew inscriptions. It is supposed that these tombs date to the IInd and IIIrd centuries C.E.

In the Southern Zone

In the northern area of Beersheba, which was being prepared for the construction of a railway freight station, the Department of Antiquities undertook to examine the remains of ancient buildings. The excavations were carried out by Messrs. S. Levy and Y. Ory. An almost square building was examined on a small hill: it was composed of a central court surrounded by a number of chambers, one of which contained a millstone, a stone trough for kneading dough, and an oven. A cistern was found facing the entry of the court. This complex of building belonged probably to an agricultural establishment which, according to the pottery found, belonged to the Byzantine period of the IVth or Vth century C.E.

Dr. Y. Aharoni conducted an expedition to Nahal Hever on behalf of the Department of Antiquities. His task was to examine the caves which he had begun to investigate last year. The Israel Army was responsible for the transport; soldiers and volunteers from various settlements took part. The present year's efforts were devoted to examining the cave under the southern camp; this was effected with the help of a rope ladder 100 metres long, for the cave lies about 85 metres under the edge of a cliff. In the cave many skeletons were discovered,

a number of shoes and sandals, and remains of clothing and food such as barley, olives and pomegranates. Numerous pottery vessels, wooden bowls, baskets, matting, ropes etc., were also found.

The excavations conducted by Dr. Yigael Yadin at Hatzor will be dealt with in a forthcoming article.

IERUSALEM Y.M.C.A. ACTIVITIES

By Rev. HERBERT L. MINARD

The Jerusalem Young Men's Christian Association is a unique institution in the entire Middle East. Its present buildings, erected between 1926-33 at a cost of $ 1,277,015.56, include hostel and dining room facilities for men and women, one of the finest libraries in the area, an auditorium seating nearly seven hundred, spacious lobbies, an extensive physical department complete with gymnasium, swimming pool, tennis courts, and athletic field. In addition to its plant and equipment, the Jerusalem Association has a special tradition of maintining a strictly non-political character and of making no distinction of race, nationality, or faith in its membership and services.

An operation of the International Committee of the National Councils of the Y.M.C.A.'s in the U.S.A. and in Canada, the Jerusalem Association is best characterized as an international Christian centre. Although its membership of 2,350 is now more than ninety per cent from the Jewish community, participants include both Christians and Moslems far out of proportion to their numerical strength in the Israeli side of Jerusalem. The Y.M.C.A. is one of the few places in the country where persons of the three monotheistic faiths indigenous to the land meet on an equal footing. In the present days of tension and transient political fortunes this is felt to be an important contribution to the general welfare of the entire area.

Because of its unusual architecture and its 152-foot-high Jesus Tower, the Y.M.C.A. is a major attraction to both tourists and natio-

nals. Special tours are conducted throughout the building and to the top of the tower from which visitors gain an unparalleled view of the entire Jerusalem vicinity, over the armistice line separating Israel and Jordan to as far as the Dead Sea, 3900 feet below. More than 30,000 visitors are conducted on these tours during the year.

Among visitors to the Jerusalem Association during the past year have been representatives of the National Conference for Christians and Jews of the United States, the World Council of Churches in Geneva, the National Council of the Churches of Christ in the U.S.A., numerous church mission boards and clergymen from fifteen countries. The Association has also had as its guests representatives of the United Nations and various Government missions.

A major part of the Association's programme is made up of a variety of community services. General use of its facilities is made by a number of schools, sports clubs, and organizations. In the morning hours students from public schools and the Hebrew University attend classes in the gymnasium, athletic field, and swimming pool. It is estimated that annually there is a total of 25,000 per time admissions of school children to the YMCA physical department. Jewish sports organizations, Hapoel, Betar, and Maccabi, account for another 32,000 admissions, using particularly the athletic field for football (soccer) matches. The YMCA also has its own teams participating in national football, basketball, and tennis leagues. During the past year the Association has spent more than IL. 54,000 to construct a wall around its athletic field and to erect additional grandstand space to accommodate the growing athletic programme of Jerusalem.

The YMCA auditorium, known as the Golden Hall of Friendship, continues to be one of the cultural centres of the city, providing facilities for numerous musical and educational events. The Government broadcasting service, Kol Israel, uses the auditorium daily for rehearsals of its symphony orchestra and presents a public concert and broadcast every Tuesday evening. Frequent recording sessions are held there by the overseas radio service, Kol Zion Lagolah. Typical of other groups enjoying this YMCA facility are the Prime Minister's Office, which jointly with the Hebrew University organised a memorial meeting in honour of the late Professor Albert Einstein, the Israel Medical Association Congress, Hebrew University, school groups for special holiday programmes, the Jerusalem Municipality's Department of

Social Welfare, cinema programme for underprivileged children, the International Sephardic Congress, and Freemason Convention.

A two-month's programme for 235 boys, patterned after a day-camp, was held in the summer. The programme, which sought to develop in the boys a sense of fairplay and an appreciation of moral values, was directed by a rabbinical student from the New York Jewish Theological Seminary of America. Group divisions were given names of several of the ancient Hebrew tribes and group standards were made after designs of new issues of Israeli stamps, thus increasing the boys' understanding of their cultural and religious backgrounds. Participating were Jewish boys from a variety of religious trends, and an attempt was made to develop tolerance between these groups as well as between Moslem and Christian boys found in lesser numbers in the summer activities. The Jerusalem Y.M.C.A., answering popular demand, has gradually expanded its services to boys and girls and now has a membership of 247 boys and 136 girls.

A wide range of cultural and educational activities are included in the YMCA's adult programme. Its library of 25,000 volumes in five languages has an annual circulation of 45,000, with many students of the Hebrew University using the resources in the religious section. Per time participations in evening school classes, lectures, music events and other activities offered by the YMCA total 25,000 a year. Lecture programmes during the past year have been designed to increase world understanding. United Nations' Day is observed with special lectures and a community reception which includes leading Israeli officials, United Nations and consular representatives. The British Council, the United States Information Service, the Netherlands Legation, and the Canadian Embassy have presented programmes under YMCA auspices.

Because of its special location in the Holy City, religious activities receive major attention by the Association. A monthly meeting of Protestant ministers resident in Jerusalem is held at the YMCA. One frequently finds representatives of the Eastern Orthodox Churches, the Catholic clergy, and Protestant ministers conversing together in the YMCA lobbies. A Christmas Eve Carol Service and a Maundy Thursday Communion Service bring together an ecumenical group in the best Christian tradition.

The Jerusalem Association has a fraternal relation with the Nazareth YMCA which it helped to establish in 1950. The latter Association has recently enlarged its programme to include a small centre in Ibillim. The Jerusalem YMCA camp, "Peniel-by-Galilee," near Tiberias and on the Sea of Galilee has been renovated and is now serving a larger number of members and tourists.

Nine representatives of the Jerusalem Association participated in the Centennial Conference of the World's Alliance of Y.M.C.A.'s in Paris during August. The Nazareth Association had three representatives.

The Jerusalem Association continues to enjoy the cooperation of various ministries of the Israeli Government, particularly through the offices of the District Representatives and the Ministry of Religious Affairs. It is through such cordial relationships that the Y.M.C.A. is able to perform its function as a religious and community serving agency.

1,800 BAPTIST VISITORS TO ISRAEL

By Rev. Dr. R. L. LINDSEY
Secretary of the Baptist Convention in Israel

Israel saw this summer some 1,800 Baptist tourists en route to or coming from the Baptist World Alliance meetings in London. Most of them were pastors and leaders of Baptist churches in the United States. Their average stay in Israel was about three days.

Well over 1,600 of the visitors crossed through Mandelbaum Gate and proceeded to the Baptist Chapel in Jerusalem where they were welcomed by the acting pastor of the Congregation and his wife. Most of them came in groups. The Baptist Convention in Israel had prepared special literature which both encouraged them to enjoy their visit in Israel to the full and explained to them the work of the Con-

vention. Apart from this literature distributed to the tourists, explanatory talks were given to them by the pastor to prepare them for their sightseeing in Israel.

One of the last of the delegates to visit Israel was Dr. George W. Sadler, whose travels since July had taken him through Spain, Italy, Yugoslavia, Egypt, Lebanon, and Jordan. The chief impression he had gained from his trip, he said, was the need for an expansion of religious freedom in the states of the Mediterranean.

Local travel companies were, on the whole, quite alert to the special interests of the Baptist visitors. Guides had been instructed to major on the Biblical sites in conducting their tours and making explanations. As usual, the Baptist groups demonstrated their vital interest in both Old and New Testament sites and asked their guides many questions about the political and spiritual interests of Israelis. The groups were all impressed by the feverish activity of Israel life and the similarity in culture between Israel and European peoples.

The Ministry of Religious Affairs and the Foreign Ministry held receptions in honour of two of the groups. One led by Dr. Claude Broach of West Virginia, was briefly addressed by Dr. Z. Cahana, Director of the Ministry of Religious Affairs. Another group, led by Dr. Roland Q. Leavell and including a past president and the present president of the Southern Baptist Convention, was received by Prime Minister Moshe Sharett.

The Government Tourist Centre, through the active interest of Mr. A. Ezer and others, worked diligently to make the Baptist group feel "at home" as soon as they crossed the border. Among other helpful courtesies the Centre furnished a representative who met the groups and conveyed to them the greetings of the country. The Centre also sponsored a meeting of most of the guides in the country to whom Dr. R. L. Lindsey, pastor of the Jerusalem Congregation, gave a talk on the special interests of Baptists.

Most of the groups visited the Baptist church and school in Nazareth and the new George W. Truett Home, located at the Baptist Retreat near Petach Tikva. All visited and spent many hours in the vicinity of the Plain of Esdraelon and the Sea of Galilee.

Without question, the chief drawback of the Israeli part of most of the tours was the shortness of time spent in the country. The Government, through its several branches, should consider ways by which such visitors may be attracted for longer periods of time. It is certain that the average Baptist tourist would greatly appreciate an opportunity to stay for a much longer period in such Biblical areas as the Sea of Galilee and the Upper Jordan region.

ENCHIRIDION LOCORUM SANCTORUM. Documenta S. Evangelii Loca Respicientia. Collegit atque adnotavit P. Donatus Baldi, O.F.M. Editio Altera aucta et emendata. Jerusalem, Typis pp. Franciscanorum, 1955.

The first ediiion of this very valuable reference book concerning the Christian Holy Places has been for a long time out of print, and its author, Father D. Baldi, O.F.M. has now published a second improved and enlarged edition. The work contains both the testimonies of the Gospels and the documents of Tradition. The material is drawn from the New Testament, the works of the ancient Christian writers, and the itineraries of pilgrims and travellers, beginning with the Pilgrim of Bordeaux of the fourth century, down to Quaresmius, Surius and Michel Nau, of the 17th and Elzearius Horn of the 18th century. Of the ancient and mediaeval periods down to the Crusaders' times, all available testimonies are given in the book; of the later writers only those are quoted who are considered as the most important or who contributed some additional information. The various passages are distributed over the 40 chapters of the book, which deal with the various Holy Places. Many of the passages are quoted in the original languages — Greek, Arabic, Syriac, etc. To these a Latin translation is appended. It is only to be regretted that the author does not report the Jewish mediaeval writers in the original, preferring to rely on the rather outdated translations of E. Carmoly published in 1847. The work is preceded by an historico-bibliographical Introduction and is followed by a useful Index. It also contains twenty-five reproductions of old illustrations and maps and a biographical Index. Students of Palestine and of the Holy Places will owe an increased debt of gratitude to Father Baldi for this further contribution which he has made to the literature of the subject.

P. D.

Studii Biblici Franciscani LIBER ANNUUS Vol. IV (1953-1954). Jerusalem, apud Aedem Flagellationis, 1954.

Volume IV of "Liber Annuus" opens with an essay by Father Evode Beaucamp, O.F.M., on the subject of "God of the Universe and God of History", dealing with the concepts of the Creation and the Covenant in their bearing on the interpretation of history.

This is followed by an essay entitled "Taufe und Tod" by Father Philip Seidensticker, O.F.M., examining certain obscure passages in the "Epistle to the Romans". A new interpretation of Corinthians I vii 36-38 is offered in an exegetical article by Father Dionysius Marinelli, O.F.M.

The volume also contains a catalogue of the ancient synagogues of the Holy Land prepared by Brother Sylvester J. Saller, O.F.M., a survey of the new excavations at the "Dominus Flevit" on the Mount of Olives by Father Bellarmino Bagatti and J. T. Milik, and an article on the origin and development of iconography in Palestine from the pen of Father Bagatti.

M. V.

THE ARABS IN ISRAEL. Published by the Government of Israel, 1955. pp. 92.

This is an elaborate analysis, well documented and profusely illustrated, of the present position of the Arab population

in the State of Israel. That population now numbers more than 190,000 and comprises Christians and Moslems, fellaheen and townsmen, teachers and university students, government officials and members of parliament. When the State of Israel came into being, not the least complex and testing of the problems facing its Government was the integration into the framework of the new State of the Arab population which had not followed the orders of their political and military leaders to "go to stay temporarily in the neighbouring brotherly states lest the guns of the advancing Arab armies mow them down", as a Lebanese newspaper in the United States described it at that time. The exodus of the mass of the Palestinian Arabs had left the remnant which stayed behind bereft of all leadership and guidance. Gone were the members of the Arab Higher Committee who had organised and directed the disturbances, the mayors of the cities, the heads of the clergy, the big landowners, the village elders, the lawyers and journalists who had for so long held sway in the Arab community. There were no schoolteachers to look after the children, no doctors to care for the sick, no qadis or imams to maintain the religious services of the Moslem community. The entire fabric of Arab society had fallen apart. Its economy had been completely dislocated. From a majority the Arabs had become a minority in the country. The flight of the leaders and the military collapse had created bitter resentment and disillusionment among those who remained. Having been inured by their leaders for decades past to hate their Jewish neighbours, they could not but regard the new State with hostility and suspicion. Though the military campaign had come to an end and armistice agreements had been signed, the Arabs had in no way given up their war against Israel. Every day the Arab population could hear on the radio warnings and threats from Damascus, Cairo and Baghdad that there would soon be a "second round" and that in the end Israel would be wiped off the map. These threats were reinforced by a continuous guerilla war along Israel's far-flung frontiers which left a trail of bloodshed and pillage in every border region of the country.

Such were the conditions under which the Israel Government had to find ways and means of integrating the Arab population in the life of the State. This booklet presents a comprehensive record of its achievements under this head during the seven years of Israel's statehood. It describes in detail what has been done to improve the economic conditions of the fellaheen who constitute the mass of the Arab population of Israel, by promoting the use of chemical fertilizers and mechanized equipment and the diversification of crops. Since 1948 the real value of Arab farm produce, taking into account the devaluation of the Israel Pound, has gone up six times and has reached a total of 20 million pounds. The area under irrigation has during the past five years increased from 3,000 to 19,000 dunams, most of this land being used for vegetable growing. Regular instruction is being given to the fellaheen at agricultural experimental stations which specifically serve Arab needs. Special measures have also been adopted to develop the Arab fishing industry. As a result of all these efforts and the boom in agricultural production a measure of unprecedented prosperity has been attained in the Arab countryside. In striking contrast to the conditions prevailng in other Middle Eastern countries, where most of the land belongs to absentee landowners, 80% of

the Arab farmers in Israel work on their own land.

Similar efforts have been made to raise the level of the Arab working population in the towns. The comprehensive labour legislation enacted by the Israel Parliament since 1949, covering maximum hours of work, a weekly day of rest, annual vacation with pay, employment of minors and national insurance, has benefited Arab and Jewish labour equally. Arabs employed in Government offices and public institutions, in industrial enterprises of the Federation of Labour, in agricultural settlements and in firms whose workers are affiliated with the Federation, receive the same wages as their Jewish fellow-workers. Notable progress has also been made in raising the wage level of unskilled Arab labour. An interesting development is the growth of cooperativism in the Arab community. There are at present 79 cooperative societies with a total membership of close on 4,000. Vocational training centres for adults and for boys and girls and workers' clubs have been set up in various parts of the country.

Perhaps the most significant advances recorded in this report are those relating to public health and education. Hospital facilities, clinics and outpatient departments are available in Israel to all inhabitants without distinction. The Ministry of Health maintains a visiting nursing service and mobile medical units and has set up a network of "Mother and Child Care" centres in the Arab areas where pre-natal treatment and infant care are provided. Infant mortality among the Arab population has progressively decreased. Virtually every Arab village and town is included in the anti-malaria operations: the spraying of houses, drainage systems, wells, cisterns, swamps and water courses. The Ministry of Health employs a number of Arab doctors and nurses, sanitary and anti-malarial inspectors and other medical personned. Six Arab students are enrolled in the Medical Faculty of the Hebrew University.

Arab education has undergone a fundamental transformation. There is now a school in practically every Arab village. There are altogether 112 Arab primary schools. The number of pupils in the three levels totals 25,658. In addition, some 7,300 Arab pupils attend Christian denominational and mission schools. The number of Arab children receiving education in Israel thus totals 33,000. These 33,000 Arab boys and girls represent approximately 17% of the Arab population of Israel. The 300,000 Jewish boys and girls attending school equally represent 17.3% of the Jewish population. Notable advances have been made in introducing modern methods of tuition in place of the old-fashioned and rigid system which formerly governed Arab education. Another important innovation has been the opening of a considerable number of kindergartens. The period of elementary school education has been lengthened up to the age of fourteen. Corporal punishment has been abolished. The proportion of girls has risen from formerly 20% to about 30%. Fifty-three Arab and Druze students, including one girl student, were last year enrolled at the Hebrew University. At the Institute of Technology in Haifa there are eleven Arab students. A training college for Arab teachers is shortly to be established.

The report has an interesting story to tell of the part which the Arab population is now taking in local government, in the running of social and welfare services, in trade unionism and in the political life of the country. The marked progress achieved particularly in the spheres of education, local government and social

welfare is due in no small measure to the active cooperation of the Arab population in these services. As a result of these efforts a degree of economic well-being, educational progress, social service and public health has been attained which has no parallel in any of the neighbouring Arab countries.

The report does not gloss over the difficulties with which these reconstructive efforts of the Government have been beset. The continued hostility of the Arab States and the ever-present danger of a new war have inevitably created security problems which have hampered progress in this sphere, but the democratic processes by which the country is governed — the existence of a sensitive public opinion, a free press, an active parliament and an independent judiciary — have provided ample scope for ventilating grievance and security remedy. In the last resort, of course, the progress of Israel's Arab citizens must depend on the reduction of the tension between Israel and the neighbouring Arab States. It is all the more gratifying that in spite of this major obstacle so much has been achieved in the brief space of seven years.

P. C.

SIRR EN-NABKA (The Secret of the Catastrophe). By Mohammed Nimr Al-Hawwari. El Hakim Press, Nazareth, Israel. pp. 424. IL. 5.

"The Secret of the Catastrophe" is a book on the Arab defeat of 1948 and the Arabs' flight from the country, written by an Arab nationalist who at present lives in Israel. Mohammed Nimr Al-Hawwari is an Arab lawyer who in the 40's was prominent in the Arab nationalist movement. In 1942 he joined the ranks of the ex-Mufti of Jerusalem, but soon disagreed with his leader and founded the Arab Defence Organisation known as "Nejada". His main contention in this book is that it is the Mufti, the great corrupter of Arab political life, who bears the chief responsibilty for the defeat and exodus of the Arabs. Far from being a real national leader, the Mufti appears as an unscrupulous but very able intriguer. Although he constantly pulled the political strings, he always remained behind the scenes of violence which he had provoked. His practice was to incite, to instigate, but not to share responsibility. He was the first to create unrest, but also the first to flee from the scene of battle to the safe distance of Cairo or Beirut. Those who protested against his methods and practices were liquidated by assassination, his favourite political weapon. Time and the British were on the Arab side, but the Arabs — so the author maintains — due to their corrupt leadership, did not take advantage of British patronage and assistance, for jealousy and intrigue divided them more than patriotism, or even danger, could unite them. Al-Hawwari denies that the Arab countries came in order to liberate Palestine from Jewish domination: they came, he says, to check each other's ambitions. When defeat ensued, it was again the Mufti, together with other leaders, who urged the Arabs of Palestine to leave the country, in order to use them as pawns in their own political game. In this connection the author reveals the cruel and unscrupulous way in which the Arab refugees were met and treated in Egypt. He also describes some of the attempts he made to alleviate their conditions, and how his efforts were thwarted by the Arab leaders. And so, he says, "the refugees are dying, whereas the land of the Nile is flowing with milk and honey, the Hejaz with black and yellow gold, Iraq with oil and fat, and Syria is choking with fruit and abundance of everything".

Mr. Al-Hawwari's historical account may not be altogether objective; his practical suggestions for a solution of the refugee problem are certainly far from realistic; but his able presentation of the facts cannot fail to impress the reader.

E. K.

RECENT STUDIES AND DISCOVERIES ON ANCIENT JEWISH AND SYRIAN COINS. Published by the Israel Numismatic Society. Jerusalem, 1954.

Numismatists, archaeologists and historians who deal with the Palestine of the Maccabean and Roman times will no doubt be grateful to the Israel Numismatic Society for this interesting publication. Dedicated to the memory of Prof. A. Reifenberg, and containing a short paper of his, on "Hebrew seals and stamps", as well as a bibliography of his writings compiled by Milka Cassuto-Salzmann, the publication includes articles by L. Kadman, Secretary of the Society, on "The Hebrew Coin Script", by A. Kindler on "The Jaffa Hoard of Alexander Jannaeus", by J. Meyshan on "The coinage of Agrippa the First", by H. Hamburger on "A Hoard of Syrian Tetradrachms and Syrian Bronze coins from Gush Halav", by E. W. Klimowsky on "Agrippa I as ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ" and by N. Avigad on "Three ornamented Hebrew seals".

The letterpress is followed by ten plates, showing numerous ancient inscriptions and coins, illustrating the articles.

The publication throws new light on a number of controversial problems, and will no doubt contribute to the solution of some of them. Thus, for instance, Mr. Kadman's article establishes that the theory that the script used on the ancient Jewish coins represented only an artificial revival of the ancient Hebrew alphabet, and that the letters were merely imitations of earlier forms which had been out of use for centuries, can no longer be maintained. The coin script, according to Mr. Kadman (who is now preparing a Corpus of the coins of Aelia Capitolina), must be regarded as a direct offshoot of the early Hebrew alphabet, though with its own distinct development which lasted through the whole 270 years of its use in the three periods of sovereign Jewish coinage. During this development considerable transformation of some important features of the early Hebrew script took place in the coin script, governed by the tendency to bring the shape of the script into harmony with the symbols and the general character of the coins. As a result of this development, the exterior appearance of the coin script gradually becomes more similar to the contemporary Hebrew square script.

C. W.

THE HOLY LAND PHILATELIST, Israel Stamp Monthly, Nos. 7-12.

This monthly publication, edited by P. W. Pollack, F.R.P.S.L., the first issue of which was mentioned in "Christian News from Israel", Vol. V, No. 3-4, concluded its first year of existence in October. Printed on excellent paper and copiously illustrated, it has proved of great interest to philatelists both in this country and abroad. It not only supplies information usually found in such magazines, but also provides general surveys and retrospective articles of philatelic interest, as well as bibliographical notes. Among others the following short studies should be mentioned: "Stamps of the U.N.O.", "Old Hebrew Music Instruments on coins and stamps", "Forgeries of Palestine postmarks", etc. The magazine also contains contributions to what might be called 'the minor history of the Holy Land', such

as "The postal history of Palestine", "Mail Services of the Crusader Kingdom", "The mystery of a Jerusalem cover of 1854". Another interesting item falling under this category is "A letter of 1770 from Jerusalem to Vienna — from Father Jacobus de Luca to the Right Reverend Father Florentio Dalleur, Lecturer Emeritus, Acting Adviser (Definitor) and Commissionary General for the Holy Land and the whole Roman Empire". Of interest too are the reproductions of old drawings and etchings depicting Acre — the St. Jean d'Acre of the Crusaders — in the early 19th century, Nazareth one hundred years ago, and Tiberias, with its ancient walls and the Sea of Galilee, in 1850. C. W.

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